Dear Dr. Ellinwood:
At the February meeting of the Taiku Station I was instructed to send the bi-monthly letter to the Board. I have some hesitancy in so doing, as I am new in the work and am far from being so well acquainted with its details and the relative value of the different kinds of work here that I feel capable of giving a suitable resume of the work of the past two months. However, I shall endeavor to tell of things as they appear to me.

Mr. Adams' return from Sungju after ten days evangelistic work was very full of good news, though he had not found the interest quite as large as representations from Koreans visiting in this city had led him to expect. He found several men interested in our doctrine - four or five of them intelligently so. Of these he admitted one as a catechumen. The one most clear in his faith in Christ and the "best educated" man of the professing Christians applied for admission as a catechumen also. But as he had been an official in the Roman Catholic class in that neighborhood and had not severed his relations in an orderly way from that body, it was deemed expedient to defer his admission until he had resigned his office and severed his connection with the Romanists. This section of Korea is a stronghold of Romanists and we are very anxious to avoid doing anything which will be apt to provoke their wrath. We cannot work with them \& we do not feel it wise to work against them. The endeavor of the missionaries here, it was decided at a meeting of session shall be to preach the Savior and the pure Bible doctrine and if we are brought into any relations with the Romanists, to take great pains to see that everything is done "decently and in order". The ten days stay of Mr. Adams with the Christians there was a season of instruction in the beliefs of the church and of preaching to the people. It was found necessary to lay much stress on the observance of the Sabbath for they had not been informed that Sabbath keeping was necessary and knew nothing of how to keep it. Mr. Adams thinks the Sungju community very hopeful for future labors.

In Taiku the work has been developing normally, two or three catechumens have been admitted. We are sorry to report that one of these catechumens had to be suspended for an indefinite period because after his fourth wife had run away, he shortly secured a fifth without making any effort to find his fourth, and when the runaway returned announcing she would stay but a few days, he had lived with both women for ten days. He professed repentance publicly and is faithful in attending services.

Another catechumen who had shown some signs of weakness on the Sabbath question before applying to join himself to us is a catechumen but altho [he] professed repentance for selling goods on Sunday, has been unable to withstand the pressure brought on him by the men whose stock of goods he is selling, and was at his stand on the last Sunday in January. A Christian desperately poor, owing many creditors finds Sabbath observance very hard. The session will examine into this case and probably will have to drop him.

The first death has come to the Christian community here. Mr. Yi (pronounced ēe) came to us last summer wishing to get carpenter and wood buying work. He obtained none as it was known his business relations with the Romanists had been unsatisfactory, and he had left them because they would not employ him again. But though he obtained no work here, he became a regular attendant at all the meetings and brought in many of his friends, among whom is my language teacher, a promising catechumen. Mr. Yi applied to be admitted to the catechumenate and was admitted, an earnest believing and loved man. Consumption [tuberculosis], however, has ended his life two days ago. Before his death many times he gladly told of his faith in Christ, and it was deemed advisable to baptize him, as he so requested. We asked that he be given a Christian burial, instructing his family to let the missionaries bury him. He passed away
peacefully, the first Protestant of this province to meet his Lord. His death has had a healthy influence on the other Christians, and it is hoped by us that the funeral today will be made a blessing to them.

The dispensary has been opened. Dr. Johnson had done much work among the Koreans before, but about $11 / 2$ months ago, he opened the dispensary. Immediately the people began to flock thither to be cured. The doctor is a very busy man. He tries to give his forenoons to the language, but the patients are becoming more numerous and he has to go before dinner [noon meal] and never finishes before supper time. About 20 patients are disposed of each day and, as the doctor has an untrained helper, and he himself has not finished language work and has not well learned the peculiar ways in which the Koreans, ignorant of anatomy and physiological and medical terms, describe their symptoms, this represents a great deal of energy. A few operations also have been successfully performed, in which Mr. Bruen and I have been of assistance.

The medical work promises well. We are in a large city at the center of the most populous province of the empire with no other foreign doctor in the province. People come in from many miles around - some from 70 or 80 miles because they hear there is a foreign doctor who cures people - and Dr. Johnson says that nearly every one reports to him that they have heard that this hospital is in charge of the people who teach the Jesus doctrine, so that efforts at preaching are thus made easier. The ground is broken for the planting of the gospel seed.

The New Year's season, beginning January 31, has given Mrs. Johnson many opportunities of speaking to the women of the city. They rarely get outside of their own homes except during these holidays which last two weeks. Mrs. Johnson had a room fitted up for the reception of visitors and she has averaged talking to eight or ten each day. She loves to talk to the women, but much regrets her language ability is no greater, as many household cares have hindered her from progressing far beyond the first year's course of study.

Mr. Bruen and I have been buckling into the language, and Mrs. Sidebotham has been studying it as much as her health and other duties will allow. We have found a beginning to actual work in endeavors to teach the boys who will come each Sunday afternoon (we average seven) - how to sing, [to recite] scripture verses, and getting someone to tell them a Bible story. As our ability to converse in Korean increases we hope to form this into a Sunday School.

As I write Mr. Adams is conducting a class for the instruction of the Christians who do not reside in the city. It is the first time such a class has been undertaken here, and probably the distant Christians have not realized its importance. There are three present now, and more may come in, as he expects to continue the class another week. But in a locality where a year ago there was hardly one who dared confess Christ, the gathering of a dozen Christians from the city, and three who represent six or eight more from the country, fills our hearts with gratitude to God that He has thus blessed the efforts of His servants.

The business affairs of the station are very slow in moving. Efforts to get materials for houses on the ground belonging to the Board are accomplishing little. Timber is very scarce here. Suitable timber it seems impossible to get. It may have to be shipped in from Japan at great expense. It is very discouraging to try to build a house here larger than a hut. It is the intention to fence in the property as soon as possible, but Korea is so primitive that to get posts for the fence seems almost impossible.

Mr. Adams has been giving about three hours a week to the task of instructing and helping us new missionaries in the language. We appreciate his help very much.

The health of the missionaries has on the whole been very good. Mrs. Johnson, Mrs. Sidebotham and Mr. Bruen have been incapacitated for two or three days. Living in Korean houses is far from the ideal mode. They are not built to insure the health of the missionaries. But we have to put up with them for a time, and for us newer ones it seems probable for a long time. We need somewhere where we can escape the terrible smoke which spreads over this city as the Koreans light their fires each morning and evening the wind is too light ordinarily to blow it away. But I know Dr. Johnson has presented strong arguments to the Board concerning the desirability of house building. As for me, I am not much pleased with the prospect, as it is now sixteen months since the Mission recommended his house money, and ten months since the Board voted it; but there is no house yet, and the means seem absent.

I hope my words will give you some idea of the work of the past two months in this station. We are happy in our work, and united - a fact which I deem it worth while to mention, as I remember the many times we were counseled last June to "seek to live at peace with the brethren". The Spirit of Jesus seems to pervade our intercourse together, and we have many delightful prayer meetings - each Thursday evening and helpful song services - each Sunday evening.

On behalf of the Taiku Station,
Very sincerely yours,
R.H. Sidebotham

February 19, 1900
Ruel \# 179 , Vol. $9, \# 19$
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March 12,1900 Rue \# 179, Vol.9, \#28

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My Dear Dr. Ellinwood:
Since I left America, it was with the firm intention of writing often to Board; but - two years and a half have gone by all too rapidly without seeing the fulfillment of my intention. I had no idea that a missionary's life was so busy as it has proved. If there's no immediate duty to my family there is always the language or the women who call, to fill the days full and make me go to bed tired at night.

But I do enjoy my life here, and wish for no happiness, no more satisfying one than this. My direct missionary work is of course small, for my house will not yet run by itself, nor will my baby take care of himself; it is therefore fortunate that the women come to me - and what time I give to them is indirect evangelistic work. They come, almost without exception, I suppose, merely out of curiosity. I entertain them in a Korean room just outside our yard; and after getting a little acquainted with the general facts of where they live and how many boys they have, and having answered their questions as to my age and the number of boys I possess, I introduce the subject of the purpose of our coming to Korea. At times, they seem to be very much interested and some of them come several times; but as yet there are only a few who count themselves believers and they are not the strangers, but the wives of Christians. I often sell them books and I am sure there is some good accomplished, though the results are not yet apparent.

The brightest Christian among the women is the wife of our cook who is also a Christian. This woman helps me with the care of the house and the baby, and with the sewing, and is an honest, faithful worker trying earnestly, I believe, to live up to her light. One day her husband came into the sitting room and began to scold her in a loud angry voice in my presence. I took occasion to reprove him for it and Dr . Johnson also gave him a little talk upon the subject. The man said that he just didn't know how to get along with that wife of his, she wouldn't mind him at all and yet as a Christian he couldn't beat her as another would do. Dr. Johnson suggested to him that the way he and his wife get along happily together was by mutually giving in to the other. The cook went away, and evidently acted on the advice,, for he remarked to the Doctor a few days later that he and his wife were trying the plan, and he found that he got along now very well with her. As for the woman, she seems to be growing constantly in the Christian life. I had some callers one day whom I could not understand and I called in the amah to help me. They were two women who had come especially to find out about the doctrine, they said. Before I knew it amah was saying "Let us pray", and then she repeated a $\qquad$ ..prayer which is in one of the tracts for believers. She has not yet asked to be admitted as a catechemen and I doubt whether she. $\qquad$ that women are admitted but we are waiting for her to suggest it, and I think it will not be long before she will realize that before God women are not the outcasts, but sharers with men of the glorious "sonship".
2. We are now in fairly good health as a station, Mr. Sidebotham being now convalescent after a light attack of varioloid [?] which has kept him in quarantine for some time. We shall be glad when we can meet him again, and also when we can go over to his house and enjoy the new piano which came just a short time before he was taken ill.
3. The coming of that piano to Taiku was a great event. Thirty coolies in all, carried it in from the river, ten miles distant where it had come from Fusan. A crowd of the curious followed it and halted at our gate. So did the piano. It was too large to go through until its box had been taken off. Then it passed through the gate in triumph only to stop once more at the door of Mr. Sidebotham's house which was too narrow to admit it. A little paring of the door casing, however, made that all right, and the piano was in its place to delight the hearts of all the station for years to come. It was so kind of the people in New York to give impetus to the idea of getting one for Mrs. Sidebotham. She is a skillful player and is made very happy by
the possession of the dearest material thing she could desire.
4. Our house site is beautiful. We have built a stone wall to protect a part of it from molestation and curiosity and a bamboo-wire fence extends along the front farthest from the house. We have planted seventy-two fruit trees and fields of potatoes and other late vegetables and more we are waiting, not quite sure whether the house is to go up or not. When the above-mentioned preparations were well along, Mr. Adams received a letter from the $\qquad$ .official in Taiku who is acting on the ground plan since that notable was arrested and taken to Seoul on the charge of stealing government money. The letter states that in building in the interior we were going beyond our treaty rights which expressly state that no foreigner may hold $\qquad$ property in the interior. The letter states that in addition to that, there were two. why we should not build on that particular site. $1^{\text {tt }}$ it was government land, and $2^{\text {nd }}$ it was prejudicial to the good interests of the city as it cut off the benign influences otherwise floating down from the hill to the city below.

Mr. Adams went to see the man and found him apparently affable enough, but anxious to do his duty, and probably acting at the instigation of the So family, the grave of whose progenitor lies under the hill. Mr. Adams accomplished nothing except the admission on the part of the official that the last two reasons were of practically little importance and that it was the matter of the treaty that had obliged him to make us the communication.

We have placed the property in the hands of a Korean, and Mr. Adams has gone to Seoul to see our consul and get workmen if possible. The official for his part has merely forwarded a letter to Seoul, stating the case and in the meantime we are asked to stop proceedings. We are not seriously disturbed by all this, for it is apparently a purely local affair, and one which has confronted the interior missionaries on several occasions before, always however, ending in the missionaries staying in the city and continuing this work.

We have had great difficulty all along in getting material for building and workmen to superintend. At last we have a part of our wood cut and stored, ready for the rains to come, to float it down the river to us. (We can't go out and buy lumber - we have to cut our own forests.)

In due time I expect to see a really comfortable house arisen. In the meantime we can manage to get along by going to the monastery in the hills this summer when the weather gets too hot in the city.

We are enjoying our new missionaries very much, and feel we have much to be thankful for in having so congenial a working force.

Of course you hear of the work among the men through Mr. Adams, so I have not touched on that. With best remembrances to you all and especially to you with whom we keep in closest touch

## Yours sincerely,

Edith Parker Johnson

## 5. Medical Work:

P.S. Dr. Johnson says I forgot to speak of the medical work. The most encouraging thing about it is that fact that the surgical patients come to the Sunday services, though they know their physical ailments will
not be attended to on that day. Two or three have professed to believe though none have as yet been received as catechumens.

Mr. Moffett has just sent down from Pyeng Yang one of their Christians to act as the Doctor's helper in the dispensary, teaching the doctrine to the crowds who wait their turn. It is remarkable how they begin to come early in the morning, though it is well known that the doctor will see only his surgical cases then. They wait until afternoon and then sometimes have to go away because there have been so many ahead of them that there's no time left in the day. I might add that there is also no strength left in the doctor by the end of the day. He uses his strength wisely however, and I think it is easier for him than it was, by far, to see a larger number than it was to see a few at first.

My callers among the women are very often patients of the doctor's. One old lady insisted on bowing low on her knees before me as the doctor's wife because her son had been so much benefitted by Dr. Johnson's medicines.

They are constantly giving presents of eggs and chickens and chestnuts and the Doctor's fame seems to have spread for miles around in these few months.

## E.P.J.

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4 at an porry to have to refooch a nery unfleasanit encometen which ohes. Goluson ank Dhes pidibethan kad vhite on the road from Tusan to Taiku. Thr.-Gdaus having yone to fatan to mech his rife and The. SBruen and ohisis oumse still in She North itinerating mith memhes of the Pyeng Yurq. Utation. abount Fruan haef nay, from here. Dris fohuson Who mas in advance in her chair mase ploj-- Hed bi a haind of..

Xwenty, ribhers, Dhe. Pidebothain beineq pimul-- Jameascy bragqex from hise tiorze. Therp peized Dros torunacis $w$ edikung ring c入iff anticollar Fritino ien pucked her f:orm like whion demand--mg Tincy: Irken ohe retuid phe frad mone Hher atruetio hor refeeated-- yyvifon The herd and simentike muth the back of hheir coumds, sthm tore ofinher bues im seareh ter it Buh desist. -ed ivreu are otruet ove of them in the foce.

The vehaīs coolis and perimut offured no pesis Truce and Ohr pidibotham mas veom Fletely orver.formend by pevirak of ithe rebhers nlislivek his nateh poncey and riffred effin mit fheir surado dell the netasind baqgage. Itairing eaten froom fike lunch-Gire they sectured ther remainder mith clothing A the rood takiop whatever " struck ineir fancy and destroging smich in mere niato onsuess. Diving
the flumdering $=0$ the Bagqape ons. Xohuson sat by fin: roadicide with the baby in her arms where chey Kad flaced her the robbius bringing one antiale vaturamother fo her tind astupip Trherker vor not in inas valuable. Tafter their iefpatrue
the jornney was lisumed Bich the one remaining vigght two the phewin in a Thouain siun ras nots rely pestfute as ijon may simagine Nowerer They ravrined" here the next aftermoon mitrout
tuntifer incident. ther. Pidebothann and I called ufion the loremon (hat) evering and he fromies to do act in his fiomen to antricheud and frumioh The vulfirits:
This 就ivince has hoger oner rum this 本ack with raidar of Righuraymen rho hare attachíd and rothed many toreairs is nell as puized and pecured rausoms from mealthy men of paink at their homes. It is tui index of The rotturness

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Epon wownus vitu-2 gowno voudide te gravisiseon dame
 Man (h. 4) heavin teens

 abstroher by wherap. Monvar Whe qfervides ne perr oftrual whe wo phow wre nomerel. C the Maide ant ©
N
ins meil as a bitite jewcery and for in xiren ho had never Jímoum nhah féar. ras. reccived quete a vencous akocich iook so sumeh infhetime rhe pays lum that hight shthe lim wheu the pidebotha... ikought he - ovier hcard conve pettion
 Jtoweres mitk in or few dayp phe nas ac! riigho. and Reyons-a Fúb Fruses quite as welk as ever. gre and Mríadame came uf e elgor tapy ipo
mothout kaving any alurns. Onv. - tat tía Ahe pricantion (like weil farmed, with -an-armed surant-ako. Ous chistian Prechern here ireve deefily stirred ones the reffics; as one of Fhem pait "I-aurizokamed to look you in S朿 face, ifter srich a, pting hisa hecia dórua'ly sny countrymen." the aite fue thatre have, qreat cause to thauls The Lord for his care, Shere Gwbhers trequently Kile lesh thi tiravetters phould
-identify Sihem aftervards. 5 Mar Ridebo thain exfeets holeare ns, poon foi Susan shither be Ras' heen Trans Resred. The is now hacking auh pucling his Rouschord mill join is milim a bour veeicis ane Nhiso Nounse Jrobably within a vonfte of pnonths. I aim glad fo learm of the latters'coming bit Tegret much thal the Murion coull not give Saitus a man aind wife
im Heice of thriand Dres Ridibartam I am conrinceis that it is hetter for ihe momcri. health if Ahere are siveral of them sin one pation. I am Ro, Fing to ofen wh mey brsfinsary now, which durity tike hot fummer and my build. - ing oferations y has comfulled f $w$ close injart altho pille haine acl fhe pecticuts of munt. Whith led reqarder Dcmain rery Jincudy Wir dbripe ofotuson

